



# EPISCOPAL NEWS SERVICE

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**February 26, 1998**

**For immediate release:  
CONTENTS**

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■	<b>NEWS DIGEST</b>	<b>1</b>
■	<b>Executive Council meets in San Jose, lays groundwork for new triennium (98-2097)</b>	<b>6</b>
■	<b>Mordecai named administrator at Church Center (98-2098)</b>	<b>9</b>
■	<b>Diocese of Central Florida helps tornado victims (98-2099)</b>	<b>10</b>
■	<b>Griswold urges Urban Caucus to see racism as spiritual battle (98-3000)</b>	<b>12</b>
■	<b>Domestic Missionary Partnership rises from ashes of Coalition 14 (98-3001)</b>	<b>14</b>
■	<b>Lutheran, Episcopal writers work on full communion proposal</b>	<b>15</b>
■	<b>Russian Orthodox delegation greets new presiding bishop</b>	<b>16</b>

<b>NEWSBRIEFS (98-3002)</b>	<b>18</b>
-----------------------------	-----------

## **FEATURES**

<b>Rwandan church rises to 'new day' after genocide (98-3003)</b>	<b>23</b>
<b>Presiding bishop commends Cincinnati religious order on centennial (98-3004)</b>	<b>28</b>
<b>Presiding Bishop urges humanitarian, not military, option in Iraq (98-3005)</b>	<b>29</b>







# *news digest*

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98-2097D

## **Executive Council meets in San Jose, lays groundwork for new triennium**

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Presiding Bishop Frank T. Griswold called attention in his opening comments to "a new pattern" of leadership and shared his impressions after his first month in his new position.

Griswold said that his investiture on January 10 at Washington National Cathedral was "a hopeful day," filled with "good energy." In addition to nearly 4,000 participants in the cathedral, Episcopalians across the country joined the service in local settings, suggesting ways "we can connect the community, giving people a sense that they can be part of something larger than themselves," Griswold said. He opened the possibility of a similar teleconference event some time during the triennium.

While admitting that he would struggle with a tendency to overextend himself, he looks forward to "substantial and protracted opportunities to be with people, especially at the local level, as the best way to be a minister of connection."

It is too easy, Griswold observed, to be "co-opted by urgent voices" in the church and he said that he prefers the opportunities to "savor and be strengthened" by positive energy at the local level. He said that he looks forward to preaching, teaching, writing and leading retreats. One of the major tasks in his first year will be to determine the "balances," trying to save time for reflection while meeting a whole new set of demands.

In her comments, Pamela Chinnis, the president of the House of Deputies, agreed with Griswold that she had a sense that "there is a lot of hope in the church—and it is not limited to the investiture." As one example she cited "good signs" that some dioceses are ready to negotiate a new relationship with the national church.

In other actions, treasurer Stephen Duggan told council members that the final financial report for 1997 was not complete but that it looked as though there might be a deficit which must be addressed since the church is canonically required to balance its budget. He expressed a cautious optimism that the financial picture would be better in 1998.



98-2098D

## Mordecai named administrator at Church Center

(ENS) Presiding Bishop Frank T. Griswold has named Pat Mordecai, a long-time administrator in the Diocese of Massachusetts, as assistant to the presiding bishop for administration at the Episcopal Church Center in New York.

The announcement concluded a five-month search process for the position that was approved by General Convention last July. More than 50 applicants were considered. She expects to begin her duties by the end of March.

"If I don't bring anything else, I will bring spirit!" Mordecai said from her home in Washington, D.C. "I'm a people person, and I want to build a team spirit" with the Church Center staff.

Mordecai brings years of practical church administrative experience to the new post. During 16 years in the Diocese of Massachusetts she planned and managed conventions, special events, and facilities for the diocese under Bishop John Coburn. She eventually directed personnel and administration under the late Bishop David Johnson.

In 1995 she became director of operations for St. Alban's parish on the grounds of the Washington National Cathedral.

"Pat brings an understanding of the church and practical managerial skills," Griswold said. "She is the person I would like to work with."

Mordecai's primary responsibilities at the Church Center include implementing church policy and ensuring that the national staff is effective, efficient, and responsive. She will serve as an advisor to the presiding bishop and Executive Council and will lead the senior executive group of managers.

She described her leadership style as "management by wandering. You can't manage people by sitting behind a desk. I like being involved with the people I work with, and caring for people in ministry," she said.

Mordecai and her husband, Don, have four grown children and live in Washington, D.C.

98-2099D

## Diocese of Central Florida helps tornado victims

(ENS) As the death toll from Florida's worst tornado catastrophe mounted to at least 38 people dead, 200 injured and three missing, help is pouring in from the Episcopal Diocese of Central Florida and other church and social-service groups, as well as established relief agencies such as the Red Cross.

Bishop John W. Howe of Central Florida, immediately requested a \$25,000 emergency grant from the Presiding Bishop's Fund for World Relief to help aid tornado victims. The grant was approved and the fund sent application materials for additional assistance.

"I was talking with a nurse who had spent six months in Homestead after Hurricane Andrew, and she said that, in many ways, this is a worse disaster for the victims," Howe said. "We thank God that more people weren't affected by the tornadoes. Our hearts go out to all those affected, and they are in our prayers as we all work together to rebuild our community."



Miraculously, the diocese has determined so far that only one parishioner was directly affected. Kim Mitchell, a member of Church of the Messiah in Winter Springs, was in her second-floor apartment in Winter Springs when the roof was torn off just before midnight on February 22. She was unharmed.

98-3000D

## Griswold urges Urban Caucus to see racism as spiritual battle

(ENS) The Episcopal Church must recognize that any effort to eradicate racism is essentially a spiritual battle, Presiding Bishop Frank T. Griswold told nearly 200 participants in the 18<sup>th</sup> annual meeting of the Episcopal Urban Caucus in Boston, February 18-21.

"Unawareness is the root of all evil," Griswold said, quoting a 4<sup>th</sup> century desert monastic. "As chief pastor of the Episcopal Church I am aware that we are largely unaware" of racism in society, and remain "a church of privilege." Unawareness of racism is a spiritual disease, he suggested, and must be cured with spiritual treatment.

Griswold's remarks were in striking contrast—both in style and substance—to the other major address by Dr. Manning Marable, director of African American studies at Columbia University in New York. Denouncing the evil of racism as played out in American society, Marable called the urban activists to more traditional political actions.

Griswold's remarks—his first address on social justice issues since becoming presiding bishop—focused on "The Spirituality of Racism." Quipping that his audience in Boston represented "what is left of the left," he honored their long fight against racism and economic disadvantage while encouraging them to return to basic spiritual issues.

"Racism," Griswold said, "is an incredible undermining of who we are called to be in grace and truth." It also "undermines our call into fullness in Christ" and is a "sin against the Holy Spirit."

Eliminating racism from the church and society, Griswold suggested, must begin with a spiritual awareness that "we have been caught up in choices we have not chosen." The only thing that will work, he said, is to engage ourselves in "a transformation of consciousness, a change of heart, a change of life" that will lead us toward "that divine intention (which is) a profound unity in which all hostility has broken down."

Nothing short of a transformation will prepare the Episcopal Church to encounter racism and make a difference in society, he suggested.

Marable offered a more strident and familiar message for conference's theme "A Church for all Races—A Church to End Racism."

"Racism is institutional violence," Marable intoned. "We cannot be content with merely dialoging, we must do more – we must find the spiritual power to confront the institutional evils we face."

"The reality of racism," he said "is not an inability to talk across cultural barriers, but material inequality for most black and Latino households." In central Harlem, he reported, "45 percent of all black youths live below the federal poverty level."

Responding to Marable's address, Griswold agreed that "action can be the converting context" in the spiritual battle regarding racism.



But, Griswold warned, "In terms of action, we sometimes think cosmically, mapping out that which is undoable. When you find yourself in the action mode," he advised, "keep it simple and doable, so that you have the experience of incarnating what you have decided."

The caucus may or may not have heeded the presiding bishop's advice. Responding cordially to Griswold's remarks, the audience enthusiastically endorsed Marable's call for renewed political activity. Following a day-long town meeting and a half-day business session, they produced more than 20 resolutions for consideration.

98-3001D

## Domestic Missionary Partnership rises from ashes of Coalition 14

(ENS) Moving from maintenance to mission, the new Domestic Missionary Partnership (DMP) came together to discern what—if anything—should continue from the organization of domestic missionary dioceses known as Coalition 14.

During the February 5-8 meeting in Burlingame, California, eight dioceses reflected on the future of DMP to talk about mission. Representatives focused on mission in the dioceses, mission as told in the personal experiences of participants, mission as a product of congregational life, mission as influenced by cultural elements, and mission as a call to discipleship.

"If we continue to have meetings where we can share what we feel passion about, we will be energized," said Suzanne Krull, administrator for the Diocese of Alaska. "Are we building up disciples or are we spoon-feeding religion? This meeting suggested we are building up disciples. That's a move in the right direction."

Many of the participants at the DMP meeting had been long-time members of Coalition 14, a group of dioceses that formally ended last year.

"We have really shifted from Coalition 14 to a completely new identity," said the Rev. Renee Miller, canon to the ordinary and chief executive officer of the Diocese of El Camino Real (California). The old really has passed away. And it's not a duplication of efforts."

Coalition 14 had its roots in the early 1970s when dioceses supported by the Episcopal Church banded together to change the way funds were distributed.

After the split-off of Native American ministry funding, only three coalition members received base budget support from the national budget. Member dioceses either dropped out or stopped attending the meetings. Finally, in 1997, delegates from the remaining eight member dioceses voted to disband Coalition 14.

"We are moving from maintenance to mission," one participant observed toward the end of the meeting. This sentiment seemed to sum up many of the feelings of the participants who had come to understand Coalition 14 as ultimately only existing for the purpose of funneling funds to member dioceses.

If an environment of openness and honesty continues to exist, and if mission in the several DMP dioceses is the focus, DMP may continue to meet. Discipleship and cross-cultural ministry will be a major concern of DMP, participants agreed.



98-3002D

## **Lutheran, Episcopal writers work on full communion proposal**

(ENS) The Lutheran and Episcopal teams charged with drafting a revised proposal for full communion between the Evangelical Lutheran Church in America (ELCA) and the Episcopal Church met in Chicago February 17-18. Their goal is to have a new document ready in time for the ELCA Church Council's April meeting and then the ELCA's spring synod assemblies, according to the Lutheran's Presiding Bishop H. George Anderson.

"The intent not for a yes-or-no at that point, but that voting members will see this as a first draft and that we seek their comments to help us develop the clearest, best possible, most acceptable final draft," Anderson said.

The Rev. Martin E. Marty of Chicago leads the ELCA team. He said the group has decided not to comment publicly on its work until the April meeting. The Conference of ELCA bishops will hear an update on the writing process and the committee working on education programs when it meets March 6-10.

98-3003D

## **Russian Orthodox delegation greets new presiding bishop**

(ENS) Leaders of the Russian Orthodox Church are encouraged that "our mutual cooperation will be renewed at the highest level" following a meeting in New York with Presiding Bishop Frank T. Griswold on February 9.

Archbishop Clement of Kaluga and Borovsk, a leader of external affairs for the Patriarchate of Moscow and All Russia, said he was "greeted with great warmth" and was returning to Moscow with "the best impressions one could get" following two days of planning meetings in New York. The brief meeting with the new presiding bishop renews "our relationship in the right way," he said.

The Russian Orthodox and Episcopal churches have engaged in decades of "mutual respect and recognition," Clement said. Russian affections for Anglican churches dates back to the early 18<sup>th</sup> century when Czar Peter the Great introduced significant western reforms into Russian culture after he spent time in Western Europe as a young man.

Clement joined Bishop Roger White of Milwaukee in planning a theological conference to be hosted in the United States in 1999. Clement and White, who co-chair the Episcopal-Russian Orthodox Dialogue Committee, agreed on 16 proposals in an ongoing program of "mutual understanding" which will include training in communications and administration.

Since the fall of communism in the early 1990s, the Russian Orthodox Church has emerged from nearly 70 years of persecution in which many of their churches and institutions were closed, and many clergy and religious murdered. The Episcopal Church has been especially helpful in renewing social ministries in Russia, Clement said.



98-2097

## **Executive Council meets in San Jose, lays groundwork for new triennium**

**By James Solheim**

(ENS) The Episcopal Church's Executive Council moved briskly into the new triennium at its meeting in San Jose, California, February 13-17, welcoming a new presiding bishop and testing a revised committee structure approved by last summer's General Convention.

Dispensing with a formal address from the chair, Presiding Bishop Frank T. Griswold called attention in his opening comments to "a new pattern" of leadership and shared his impressions after his first month in his new position.

Griswold said that his investiture on January 10 at Washington National Cathedral was "a hopeful day," filled with "good energy." In addition to nearly 4,000 participants in the cathedral, Episcopalians across the country joined the service in local settings, suggesting ways "we can connect the community, giving people a sense that they can be part of something larger than themselves," Griswold said. He opened the possibility of a similar teleconference event some time during the triennium.

Prior to his first consecration of a bishop in Louisiana, Griswold said that he spent time with diocesan clergy, including the bishop-elect. That meant that he already had a connection with the diocese and was "not a visitor from outer space who just dropped in" to do a consecration. And he said that he hopes to consider the possibility of staying over for a Sunday following the consecration so that he can experience parish life, as he did following his investiture by joining a local black parish in an economically depressed area of Washington.

### **'A ministry of connection'**

Similar meetings with clergy in Florida and Connecticut provided Griswold with an opportunity to "be something more than an issue." While admitting that he would struggle with a tendency to overextend himself, he looks forward to "substantial and protracted opportunities to be with people, especially at the local level, as the best way to be a minister of connection."

It is too easy, Griswold observed, to be "co-opted by urgent voices" in the church and he said that he prefers the opportunities to "savor and be strengthened" by positive energy at the local level. He said that he looks forward to preaching, teaching, writing and leading retreats. One of the major tasks in his first year will be to determine the "balances," trying to save time for reflection while meeting a whole new set of demands.



Griswold said that his eagerness to foster a sense of community in the church also extends to the staff at the Episcopal Church Center in New York where he has met with some staff members to discuss how to strengthen worship life and find regular occasions to meet in an informal setting. In a question-and-answer period later with council members, he paid tribute to the "incredible reserve" the church has in its national staff.

Griswold said that he has engaged a consultant to help him shape his own staff and will look at the systems at the Church Center to find ways to make it "more accessible and transparent." He announced that he and Pamela Chinnis, the president of the House of Deputies, had agreed on the choice of an assistant for administration but he couldn't share that choice until all the background checks had been completed. (Shortly after his return to New York, Griswold announced that Patricia Mordecai of Washington, D.C., had accepted the position.)

### **New sense of hope**

In her comments, Chinnis agreed with Griswold that she had a sense that "there is a lot of hope in the church—and it is not limited to the investiture." As one example she cited "good signs" that some dioceses are ready to negotiate a new relationship with the national church.

Chinnis expressed a hope that the church would look at the "awkward" transition time following the election of a new presiding bishop and the actual transfer of authority. She said that a group is looking at the problem and will make suggestions to the commissions on Structure and Constitution and Canons. It looks possible, she added, that the date for the election could be moved to late September or early October and that the new presiding bishop could preside at the first meeting of Executive Council after General Convention. As a partner in the church's leadership, Chinnis said that she is getting a feel for Griswold's leadership style.

### **Cautious optimism on the budget**

Treasurer Stephen Duggan told council members that the final financial report for 1997 was not complete but that it looked as though there might be a deficit which must be addressed since the church is canonically required to balance its budget. He expressed a cautious optimism that the financial picture would be better in 1998.

When asked about the controversy over the audit of the church's trust funds, Duggan pointed out that "it's not a lawsuit," but rather a complaint filed with the Attorney General in the State of New York asking that the funds be examined in light of allegations of possible misuse during the period when Ellen Cooke was treasurer. Cooke admitted to embezzling \$2.2 million and is serving time in prison.

Duggan cited the complaint as one unanticipated complication in last year's financial picture. He said that it has been "a very costly experience—and not part of the budget." Attorney's fees have already cost the church "over \$300,000," more than the church lost in the wake of the Cooke embezzlement.

The church's response to the complaint has been "very involved," requiring substantial staff time and energy. At this point Duggan told the council he doesn't know of anything that has been uncovered but said that the whole situation has been "unexpected and embarrassing." He would not predict the eventual response from the office of the Attorney General.

### **A diocese that is diverse—and soaking wet**

Bishop Richard Shimpfky of El Camino Real welcomed the council to Silicon Valley, "in the apple of El Nino's eye." The record rains were still causing serious damage, isolating many communities amid reports of extensive property damage.

Noting that the diocese is a young one, formed in 1979, he said that the diocesan membership is still 93 percent white in a rapidly growing area of the state where the population is almost half non-



white. In accepting the obvious mission challenges, he said that the diocese is investing much of its energy in multi-cultural ministry. Shimpfky explained that the diocese is in the center of a "vast missionary area" where only 15 percent claim any church affiliation, depriving a whole generation of any knowledge of God. As the diocese struggles to "come of age," he said that it is laying plans to take advantage of "an enormous missionary moment."

Lay leaders from a Chinese parish and a Filipino rector offered examples of the diocese's ministry in the highly diverse area around San Jose, already California's third-largest city. And the Rev. Rene Miller of the diocesan staff told the council that ministry in the Latino community was especially frustrating because there were so few clergy available. As an example, she talked about a mission congregation meeting at the cathedral that had grown to 1,800 members and now needed four services each Sunday.

Council members had an opportunity to experience first-hand the energy of the mission congregation when they were welcomed *con mucho gusto* to an evening service at Mission Nuestra Senora de Guadalupe. Griswold celebrated the Eucharist in Spanish and dozens of children crowded around the altar to receive the sacrament.

On Sunday council members fanned out in the diocese to experience the variety of church life, returning on Monday to share a wide range of exciting stories about what they had seen and learned. Many said that the church must find a way to share more widely the power of ministry at the local level.

### **Struggle for healing, reconciliation**

In her sermon at the council Eucharist, Chinnis said that "it is challenge enough to live in harmony with the people I like. Blessing those who persecute me does not come naturally.... Yet God chooses us, now, to lead our little corner of the church, and charges us with the tasks of loving, living in harmony, blessing those who persecute us... None of us can live this way—except by the grace of God."

Chinnis pointed out that "conflict and division in the church are not a modern invention.... Over and over again, Christians have disagreed about what God required of them. Over and over again the church has shuddered and splintered and split on the hard rock of human error and sin." Yet the task is "to repair and restore the community of faith. Like Francis in his time, and Frank Griswold today, and countless others in between and yet to come, we are called to repair the fraying bonds of trust and commitment that bind us within the one Body of Christ."

Chinnis warned that by being "held captive to the problems... we will be trapped in frustration and anger and bitterness... If we focus anxiously on our disagreements and discord and divisions, it will be difficult—perhaps impossible—to see God or to live in harmony with one another... Yet by the grace of God in Christ Jesus we are set free from our individual and corporate sins to love and serve one another. By the power of the Holy Spirit we shall receive wisdom and courage to repair the church in our own time."

### **Response to Florida**

In its own effort at healing and reconciliation, the council unanimously adopted a response to a letter from Bishop Stephen Jecko of Florida which cited a frayed trust in the national church. In the letter, Jecko and the Diocesan Council had indicated that support for the national church would depend on Griswold's response to several items. The list included completion of an audit of church trust funds, a statement by the House of Bishops that they would resolve to "abide by the doctrine and discipline of the Episcopal Church," and a suggestion that the national church conduct "a national survey of unimpeachable integrity" to discover "the strengths, weaknesses, opportunities and threats perceived by all members of the Episcopal Church..."



The council said that it took the concerns seriously and thanked the diocese for continuing its 1998 pledge at the same level as 1997, or 10.6 percent. "Certainly we hope that increasing trust and a growing sense of partnership between us will enable you to increase your level of giving to the national church budget in the future."

The council said that it did not feel its role was to respond to concerns about the House of Bishops or those addressed directly to Griswold, who said that he would send a personal letter to Jecko covering those issues.

"We intend for all we do as the council of our church between conventions to be in some way for the spread of God's kingdom in obedience to the Divine Commission," the letter concluded.

In other actions, the council:

- Heard a report from the new communications committee, charged with developing and implementing a comprehensive communications strategy. The committee recommended a review and evaluation of current efforts as a first step in building a strategy and "vision of future needs."
- Gave permission to the Missionary District of the Episcopal Church in Micronesia to use its land as security for a business administration loan and authorized the treasurer to respond to a request for a low-interest loan toward the \$3.3 million to rebuild St. John's Episcopal School on Guam, which was heavily damaged by a typhoon last December.
- Endorsed a statement by Archbishop of Canterbury George Carey supporting continuing pressure on the Iraqi government to accept the United Nations requirements in full. The archbishop warned that not to do so would bring further disaster and suffering and cause a "potentially disastrous outcome" to Iraq and its neighboring countries.
- Commended an open letter by the presiding bishop and other church leaders calling for an end to the rift that has divided the U.S. and Cuba. In response to Pope John Paul II's visit, the document to the U.S. government urges the restoration of direct flights to Cuba and an end to the embargo on the sale of food, medicines and medical supplies as first steps in the healing process.
- Contributed more than \$1,000 to a "drop in the bucket" project developed by Don Betts in Nebraska to support the Presiding Bishop's Fund for World Relief.
- Elected the Rev. Robert Sessum of Lexington, Kentucky, as the Episcopal Church's representative to the Anglican Consultative Council.
- Instructed Duggan to vote in several shareholder resolutions on a range of issues dealing with equality in the workplace, corporate environmental responsibility, and human rights abroad.

—James Solheim is director of news and information for the Episcopal Church

98-2098

## **Mordecai named administrator at Church Center**

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Mordecai brings years of practical church administrative experience to the new post. Starting as a secretary to then-Dean John Coburn at the Episcopal Theological School in Cambridge, Massachusetts in 1962, she moved with Coburn to the diocesan offices in 1975 after he was elected bishop. During the next 16 years she planned and managed conventions, special events, and facilities for the diocese. She eventually directed personnel and administration under the late Bishop David Johnson.

In 1995 she became director of operations for St. Alban's parish on the grounds of the Washington National Cathedral. Her duties included managing day-to-day operations for the 2,000-member congregation, overseeing a 16-member staff, and coordinating numerous volunteer activities.

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98-2099

## **Diocese of Central Florida helps tornado victims**

**By Joe Thoma**

(ENS) Forget the analogies to freight trains and rocket lift-offs. To Lucille Stewart of the Hyde Park subdivision in Winter Springs, Florida, the February 23 burst of deadly tornadoes sounded like a screaming devil at her door.

"I was sitting there, listening to the wind, and all of a sudden the other side of that wall just went 'Whooooooooooooooooo!' " she said.

Still, Mrs. Stewart says she got off easy, with some roofing torn from her home and a few holes in the wall. Many of her neighbors weren't as lucky—most houses in this manufactured-home community suffered worse damage, about half are uninhabitable and some were torn completely from their foundations, leaving behind a few shattered sticks littering a muddy rectangle of ground.



As the death toll from Florida's worst tornado catastrophe mounted to at least 38 people dead, 200 injured and three missing, help is pouring in from the Diocese of Central Florida and other church and social-service groups, as well as established relief agencies such as the Red Cross.

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### **Worse than hurricane**

"I was talking with a nurse who had spent six months in Homestead after Hurricane Andrew, and she said that, in many ways, this is a worse disaster for the victims," Howe said. "We thank God that more people weren't affected by the tornadoes. Our hearts go out to all those affected, and they are in our prayers as we all work together to rebuild our community."

Miraculously, the diocese has determined so far that only one parishioner was directly affected.

Kim Mitchell, a member of Church of the Messiah in Winter Springs, was in her second-floor apartment in Winter Springs when the roof was torn off just before midnight on February 22.

"She was wiped out of her apartment," said the Rev. Tom Rutherford, rector of Church of the Messiah.

The response from the congregation was swift: "We got together six pickup trucks and 18 people—old people, young people, some of them disabled but wanting to help.

"We had Kim moved out in one hour and completely moved into her new place in one hour," he said. "We were steppin' and fetchin'."

In response to numerous calls to Diocesan House offering assistance, the diocese is asking deaneries and clergy to work with their congregations in coordinating their efforts.

The diocese is working with the Florida Council of Churches and the Florida Interfaith Networking in Disaster. The FCC is conducting "caregiver training" at various churches.

### **PB's Fund assisting**

The Presiding Bishop's Fund for World Relief has forwarded a \$25,000 emergency grant to the Diocese of Central Florida for tornado relief efforts. There will be medium and long-term recovery needs.

Contributions to assist in these relief efforts may be sent to The Presiding Bishop's Fund for World Relief, designated for tornado relief, at 815 Second Ave., New York, N.Y. 10017. Credit card contributions may be made by calling the Fund's offices at (800) 334-7626, ext. 5129.

The website address: [www.pbfwr.org](http://www.pbfwr.org)

The Email address: [pbfwr@dfms.org](mailto:pbfwr@dfms.org)

—Joe Thoma is editor and communications director for the Episcopal Diocese of Central Florida.

98-3000

## Griswold urges Urban Caucus to see racism as spiritual battle

**By Michael Barwell**

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"Unawareness is the root of all evil," Griswold said, quoting a 4<sup>th</sup> century desert monastic. "As chief pastor of the Episcopal Church I am aware that we are largely unaware" of racism in society, and remain "a church of privilege." Unawareness of racism is a spiritual disease, he suggested, and must be cured with spiritual treatment.

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Griswold's remarks—his first address on social justice issues since becoming presiding bishop—focused on "The Spirituality of Racism." Quipping that his audience in Boston represented "what is left of the left," he honored their long fight against racism and economic disadvantage while encouraging them to return to basic spiritual issues.

"When a person is in a place of unawareness, it tends to keep people in a cyclical pattern of not knowing," Griswold said, paraphrasing St. Ignatius of Loyola, founder of the Society of Jesus. He reminded participants of his conviction that as presiding bishop he is called to follow God's admonition to St. Francis to "rebuild my church."

"Racism," he said, "is an incredible undermining of who we are called to be in grace and truth." It also "undermines our call into fullness in Christ" and is a "sin against the Holy Spirit."

Eliminating racism from the church and society, Griswold suggested, must begin with a spiritual awareness that "we have been caught up in choices we have not chosen." The only thing that will work, he said, is to engage ourselves in "a transformation of consciousness, a change of heart, a change of life" that will lead us toward "that divine intention (which is) a profound unity in which all hostility has broken down.

"If the church comes to mindfulness, walls are broken down and we come to the full stature of the measure of Christ," he said. "We in our diversity represent the total Christ—the sum total of all diversity and cultures, which allow Christ to be seen in this world."

### **Costly process**

Such a radical change can be costly, he warned.

Griswold reminded participants of the theme of his investiture address: to engage in conversation, conversion and communion if healing is to take place.

"Our truth is changed by engaging one another," he said, noting that many conversations within the church often begin with minds already made up. "Conversation is costly. Where I am fighting back is the place where I need to be converted.

"Conversion," he added, "is a strong emotion, which is a breakthrough. But often there it stops. That is the point where action enters in. And it is often where it stops. On the other side of conversion is communion and restored relationships." That is where the end to racism will begin, he suggested.



In order to engage in this process of conversation, conversion and communion, church members must learn to submit to prayer, observance, discipline, thought and action, he said. Nothing short of a transformation will prepare the Episcopal Church to encounter racism and make a difference in society, he suggested.

"It is a privilege as your presiding bishop to be a minister of encouragement, because it has at heart the transformation of every person in this church," Griswold concluded.

### **Not content with dialogue**

Dr. Manning Marable, director of African American studies at Columbia University in New York, offered a more strident and familiar message for conference's theme "A Church for all Races—A Church to End Racism."

"Racism is institutional violence," Marable intoned. "We cannot be content with merely dialoging, we must do more – we must find the spiritual power to confront the institutional evils we face.

"We must actively as a faith community strive toward freedom," Marable added. He charged that "if this nation really wanted to engage in a conversation about race, we'd have to put many things on the table most people don't want to see there."

Citing an impressive list of statistics about the oppression of African Americans and Hispanics, Marable said the greatest evils of racism are seen in hunger and poverty, in poor schools and substandard health care, and in the nation's prisons.

Marable said that the most recent statistics report that more than 1.7 million persons are in U.S. prisons, a figure that is doubling every seven years. "We are building more than 150 prison cells every day," Marable said, and U.S. prisons now "employ more workers than any other industry except General Motors." If you want to know the truth about racism, he said, "go to the prisons and jails and look into the face of evil."

"Hatred does not happen in a vacuum," Marable said. "Prison often is an improvement for most prisoners—to get health care, three meals a day, or a modicum of training or education."

"The reality of racism," he said "is not an inability to talk across cultural barriers, but material inequality for most black and Latino households." In central Harlem, he reported, "45 percent of all black youths live below the federal poverty level."

"If you want to see where society is going, don't stand in the mainstream, stay at the edges, listen to the music, listen to the poets, spend time in a homeless shelter," Marable suggested. "Fundamental change almost always comes from the boundaries, not the center. Transformation is to want to be divinely discontent—to push the boundaries of the ways things are to the ways things should be."

Responding to Marable's address, Griswold agreed that "action can be the converting context" in the spiritual battle regarding racism.

But, Griswold warned, "In terms of action, we sometimes think cosmically, mapping out that which is undoable. When you find yourself in the action mode," he advised, "keep it simple and doable, so that you have the experience of incarnating what you have decided."

The caucus may or may not have heeded the presiding bishop's advice. Responding cordially to Griswold's remarks, the audience enthusiastically endorsed Marable's call for renewed political activity. Following a day-long town meeting and a half-day business session, they produced more than 20 resolutions for consideration.

—Michael Barwell is deputy director of news and information for the Episcopal Church

98-3001

## Domestic Missionary Partnership rises from ashes of Coalition 14

By Jeff Sells

(ENS) Moving from maintenance to mission, the new Domestic Missionary Partnership (DMP) came together to discern what—if anything—should continue from the organization of domestic missionary dioceses known as Coalition 14.

During the February 5-8 meeting in Burlingame, California, eight dioceses reflected on the future of DMP to talk about mission. Representatives focused on mission in the dioceses, mission as told in the personal experiences of participants, mission as a product of congregational life, mission as influenced by cultural elements, and mission as a call to discipleship.

"If we continue to have meetings where we can share what we feel passion about, we will be energized," said Suzanne Krull, administrator for the Diocese of Alaska. "Are we building up disciples or are we spoon-feeding religion? This meeting suggested we are building up disciples. That's a move in the right direction."

Many of the participants at the DMP meeting had been long-time members of Coalition 14, a group of dioceses that formally ended last year. Yet those same individuals were encouraged with what appeared to be a new direction in domestic mission.

"I was skeptical at first," said Bishop Stewart Zabriskie of Nevada. "But I am reconverted."

"We have really shifted from Coalition 14 to a completely new identity," said the Rev. Renee Miller, canon to the ordinary and chief executive officer of the Diocese of El Camino Real (California). The old really has passed away. And it's not a duplication of efforts."

### DMP and Coalition 14

Coalition 14 had its roots in the early 1970s when dioceses supported by the Episcopal Church banded together to change the way funds were distributed.

"What developed as a direction was a change from independence to interdependence in the way church funds were sought and distributed," said Bishop Otis Charles, former bishop of Utah. Coalition 14 came into being to achieve self-determination for the domestic missionary districts.

Dioceses which formed Coalition 14 were Eau Claire, Montana, Wyoming, Eastern Oregon, South Dakota, North Dakota, Nevada, Idaho, Western Kansas, Hawaii, Arizona, Utah, Nebraska and what was then known as New Mexico and Southwest Texas (now the Diocese of the Rio Grande). Eventually, membership grew to 16, with the inclusion of Navajoland and San Joaquin. Later, even though most coalition members no longer received financial aid, most found the challenge and support of the coalition important in their several areas.

The coalition operated on a covenant of "common concerns and opportunities and a mutual commitment to the mission and ministry of the whole Church." This included full disclosure of funding sources, concern for ministry of the entire church rather than only ordained ministry, mutual responsibility, trust, and developing new forms of ministry to suit the specific contexts of the several dioceses. Even though originally begun for aided dioceses, membership was open to any diocese that subscribed to the purpose of the coalition and that agreed to disclose fully all information about its finances.



### **C-14 finishes its course**

In 1990, Coalition 14 delegates voted unanimously to support creation of the Episcopal Committee for Indian Ministries (ECIM). Funding for dioceses with substantial Native American ministry was channeled through ECIM rather than the coalition.

"This was the beginning of the end of Coalition 14," said Chris Telfer of Eastern Oregon, comptroller of DMP. Telfer was also the first woman and first lay president of the coalition.

After the split-off of Native American ministry funding, only three coalition members received base budget support from the national budget. Member dioceses either dropped out or stopped attending the meetings. Finally, in 1997, delegates from the remaining eight member dioceses voted to disband Coalition 14.

### **Domestic Missionary Partnership is formed**

In fact, the last meeting of Coalition 14 in 1997 became the first meeting of DMP and set the agenda for February's meeting.

"There was a desire to capture the zeal for mission present in the early days of Coalition 14," said Bishop Rustin Kimsey of Eastern Oregon. Kimsey was one of the participants in Coalition 14 from its earliest days and is currently convenor of DMP.

"This meeting was different than Coalition 14 meetings," commented Archdeacon Anna Frank of Alaska. "Maybe because there wasn't talk of a budget. The discussion was more people oriented."

"We are moving from maintenance to mission," one participant observed toward the end of the meeting. This sentiment seemed to sum up many of the feelings of the participants who had come to understand Coalition 14 as ultimately only existing for the purpose of funneling funds to member dioceses.

"We can think openly and honestly about mission," Krull said. "Are we being responsible? We can be challenged and we can be supported. We can hold each other accountable."

"It's the one place where mission is being talked about," said Bishop Richard Shimpfky of El Camino Real. "And not just talked about, but acted on with great passion during this missionary moment for the church."

If an environment of openness and honesty continues to exist, and if mission in the several DMP dioceses is the focus, DMP may continue to meet. Discipleship and cross-cultural ministry will be a major concern of DMP, participants agreed.

"Coalition 14 met for nearly a quarter of a century with great success," said Kimsey. "If we do our work well, we may have another 25 years of challenging and rewarding interdependence."

—Jeff Sells is editor of *Diocesan Dialogue* for the Diocese of Utah.

98-3002

## **Lutheran, Episcopal writers work on full communion proposal**

(ENS) The Lutheran and Episcopal teams charged with drafting a revised proposal for full communion between the Evangelical Lutheran Church in America (ELCA) and the Episcopal Church met in Chicago February 17-18. Their goal is to have a new document ready in time for the ELCA

Church Council's April meeting and then the ELCA's spring synod assemblies, according to the Lutheran's Presiding Bishop H. George Anderson.

"What we hope is that synod assemblies will look at the document and provide some feedback and comment on points they feel need clarification or amendment or change," Anderson said.

"The intent not for a yes-or-no at that point, but that voting members will see this as a first draft and that we seek their comments to help us develop the clearest, best possible, most acceptable final draft," Anderson said.

"We envision wide review," Anderson said. "Because the text will be ready for scrutiny by synod assemblies doesn't preclude study and review by congregations and other groups who would submit suggestions and comments."

The Rev. Daniel Martensen, ELCA director for ecumenical affairs, outlined the timetable: "This was the team's second working session. It will meet in March, at Luther Seminary in St. Paul, Minn., and again with the advisory panel in April."

"We are still facing multiple options," Martensen said. "Drafting assignments have been given to team members."

The Rev. Martin E. Marty of Chicago leads the ELCA team. He said the group has decided not to comment publicly on its work until the April meeting.

Anderson has extended an invitation to that meeting to members of the Standing Commission on Ecumenical Relations of the Episcopal Church.

The Conference of ELCA bishops will hear an update on the writing process and the committee working on education programs when it meets March 6-10, Martensen said.

Martensen estimates the writers' final text will be finished in November when the Church Council meets again. The council would transmit the document to ELCA congregations for discussion, to synod assemblies for another round of review, then to the 1999 Churchwide Assembly in Denver for action. In the spring of 1999 ELCA synods could adopt "memorials" for consideration by the Churchwide Assembly.

—Ann Hafften is director of ELCA News and Information in Chicago

98-3003

## Russian Orthodox delegation greets new presiding bishop

By Michael Barwell

(ENS) Leaders of the Russian Orthodox Church are encouraged that "our mutual cooperation will be renewed at the highest level" following a meeting in New York with Presiding Bishop Frank T. Griswold on February 9.

Archbishop Clement of Kaluga and Borovsk, a leader of external affairs for the Patriarchate of Moscow and All Russia, said he was "greeted with great warmth" and was returning to Moscow with "the best impressions one could get" following two days of planning meetings in New York. The brief meeting with the new presiding bishop renews "our relationship in the right way," he said.

The Russian Orthodox and Episcopal churches have engaged in decades of "mutual respect and recognition," Clement said. Russian affections for Anglican churches dates back to the early 18<sup>th</sup>



century when Czar Peter the Great introduced significant western reforms into Russian culture after he spent time in Western Europe as a young man.

Clement joined Bishop Roger White of Milwaukee in planning a theological conference to be hosted in the United States in 1999. Clement and White, who co-chair the Episcopal-Russian Orthodox Dialogue Committee, agreed on 16 proposals in an ongoing program of "mutual understanding" which will include training in communications and administration.

Since the fall of communism in the early 1990s, the Russian Orthodox Church has emerged from nearly 70 years of persecution in which many of their churches and institutions were closed, and many clergy and religious murdered. The Episcopal Church has been especially helpful in renewing social ministries in Russia, Clement said.

"We lost so many ideas during those 70 years," Clement said in an interview. "The Episcopal Church helped support us during our persecution and now during our economic difficulties. We are now experiencing social work in the church and you are sharing your knowledge with us."

Clement cited projects supported by the Presiding Bishop's Fund for World Relief, the Diocese of New York, other dioceses and Episcopal congregations that have supported emerging social programs throughout Russia. The communist regime had disbanded most Orthodox hospitals, orphanages, schools and service programs until 1992 when *perestroika* allowed the church to rebuild.

### **Rapid growth, clergy shortage**

Clement said the Russian Orthodox Church continues growing at a fantastic rate.

In the diocese of Kaluga, 14 churches have been reopened or built since 1992 when only three church buildings had survived intact.

"The problem, of course, is to bring to Word of God in all cities," Clement said, noting that Kaluga has grown tenfold since before the Russian Revolution. He said that 60 to 70 percent of Russians now consider themselves to be Orthodox Christians, "but not all participate actively."

Part of the difficulty is due to "distance from the churches," Clement said, noting that surviving churches generally are in the centers of cities, while the growing population is in surrounding suburbs.

The other problem is a severe shortage of clergy. Estimates are that nearly 45,000 Orthodox clergy and religious were murdered under Stalin's regime in the 1940s and '50s. The archbishop said that church seminaries are attempting to recruit and train clergy as rapidly as possible to fill the needs of the church.

In Kaluga, Clement said the 17 congregations are serving an estimated 840,000 Russian Orthodox parishioners. Nationally, church leaders estimate that nearly 80 million people now identify themselves as members of the Russian Orthodox Church.



## news briefs

98-3004

### Scriptures now in 2,197 languages

(ENI) Thirty new translations of parts of the Bible were completed last year, bringing the total number of translations to 2,197, according to the United Bible Societies. The complete Bible is available in 363 languages, leaving a mere 5,637 to go, according to Bible Society estimates. "The biblical charge is to make disciples of all nations—which means ethno-linguistic groups, not necessarily states with politically drawn boundaries," said Fergus MacDonald, UBS general secretary. He reaffirmed a commitment to making Scripture available in a variety of formats, including audio, video and CD-ROM. The UBS currently is involved in 681 additional translation projects, according to the group's annual report.

### Spain's Catholics urged to come clean on persecution of Protestants

(ENI) Spain's minority Protestant churches have called on the Roman Catholic Church to acknowledge the persecution—including murders—of Protestants during the era of "nationalist Catholicism" in Spain. The Federation of Evangelical Religious Entities of Spain (FEREDE) said in a recent statement that simply forgetting about the past would allow prejudice, false information and discrimination towards Protestants to continue. The statement was issued because of a public debate in Spain about links between the Catholic Church and the Spanish dictator, General Francisco Franco, who ruled Spain from the end of the Spanish civil war in 1939 until his death in 1975. Protestants suffered severe discrimination during the Franco dictatorship.

### National Cathedral, Warner Brothers settle dispute

(ENS) Sculptor Frederick Hart, the Washington National Cathedral and film maker Warner Brothers have settled a dispute involving the alleged use of Hart's sculpture *Ex Nihilo* in the film "Devil's Advocate," according to a spokesperson for the cathedral. Under the agreement, Warner Brothers denies using Hart's work and regrets any confusion about the origins of the artwork depicted in the film. The parties agreed there is no relationship between the sculpture in the film and Hart's bas-relief sculpture at the cathedral; that the artwork in the film is not intended to depict Hart's work; and that neither Hart nor the cathedral endorses, sponsors or is in any way affiliated with the film. Warner Bros. has agreed to change portions of the film to eliminate any perceived confusion.



## **South African church leader warns against cloning plan**

(ENI) Anglican Archbishop of Cape Town Njongonkulu Ndungane recently warned a South African doctor who is preparing to clone human beings that scientists should not play God, but should use their skills for the well-being of humanity. Ndungane issued his warning in response to the news that a Johannesburg fertility clinic had the expertise and equipment to replicate genetic material and create human clones and that a prominent fertility specialist was preparing a detailed application to the University of the Witwatersrand's ethics committee for permission to go ahead with the cloning. Ndungane said in a statement released on January 15: "Experiments with issues such as cloning frequently have much to do with individual gratification associated with scientific breakthroughs. Scientists should rather concentrate on breakthroughs that are the most good for the greatest number of people in the world." He noted that many people feared that the biotechnological developments in genetic science in the past two decades would bring negative as well as positive changes, reducing biodiversity, risking harmful mutations and manipulating human destinies.

## **Up to 2 million Christians will fast to stop U.S. 'losing its soul'**

(ENI) Evangelical leaders in the United States have called on their followers to join in a 40-day fast for national revival starting on March 1. They hope that two million Americans will take part in the fast. The campaign—Pray USA! '98—is sponsored by an interdenominational movement, Mission America, but is mainly an initiative of Bill Bright, famous for founding the Campus Crusade for Christ. Winner of the 1996 Templeton Prize for Progress in Religion, Bright has used the prize of more than \$1 million to promote fasting and prayer. Statistics are imprecise, but the conservative evangelical community is often estimated to include up to a quarter of the 264 million people in the United States. "It is not far-fetched to think that millions will be joining in at least a part of the fast," Bright said. The fast is a response to a severe problem in the United States of moral decadence and turning away from God, Bright explained. "We're losing our soul," he said, adding that fasting had been "overlooked in our generation."

## **'Cambodia's Gandhi' to receive peace prize**

(ENI) A prominent Cambodian Buddhist leader known as "Cambodia's Gandhi" is to receive a leading international peace award. The Niwano Peace Foundation of Japan in Tokyo announced that Maha Ghosananda, 68, supreme patriarch of Cambodian Buddhism and a well-known Buddhist leader, is to be awarded the 15th annual Niwano Peace Prize of \$156,000. About 88 per cent of Cambodia's population of 10.5 million are Buddhist. The Niwano Peace Prize honors individuals and organizations that have contributed significantly to inter-religious cooperation, thereby furthering the cause of world peace. Ghosananda has played a major role in non-violent activities promoting reconciliation among the Cambodian people, offering support to refugees and encouraging the rebuilding of the nation.

## **Europe's churches will sign ecumenical charter**

(ENI) Europe's churches—Orthodox, Roman Catholic, Protestant and Anglican—are hoping to sign a "European ecumenical charter" on Easter Sunday in the year 2001 to outline the main tasks for the churches in the new millennium. The announcement—made in Rome on February 23 by Dr Keith Clements, general secretary of the Conference of European Churches—noted that "on the day of Easter in 2001, the great feast of the resurrection of Jesus will be celebrated on the same date in all churches." For the past 400 years, the Roman Catholic Church and the Protestant churches have calculated the date of Easter differently than the Orthodox churches. But from time to time the two calendars coincide, as in 2001. One of the issues that the charter will have to address is the

question of "proselytism," which is of great concern to Orthodox churches in eastern Europe, which claim that their countries are being invaded by foreign missionaries from the west. Critics claim that a Russian law gives privileges to the Russian Orthodox Church and discriminates against other Christian denominations, such as the Roman Catholic and Protestant churches. The leaders of the Russian Orthodox Church reject these claims.

### **Churches make most of new openness of South Africa's government**

(ENI) South Africa's churches are organizing themselves to ensure that they have influence on the country's parliamentary legislation. Both the South African Council of Churches (SACC) and the Southern African Catholic Bishops' Conference (SACBC) have set up offices near parliament in Cape Town to liaise with members of parliament, offer input to parliamentary (portfolio) committees and monitor draft legislation. The offices of the SACC and the SACBC, with the Western Province Alliance of Reformed Churches, organized a joint ecumenical service at St Mary's Roman Catholic Cathedral last week to mark the opening of the parliamentary session. Under the previous apartheid regime, the anti-apartheid views of churches that opposed racial injustice received a very cool reception from parliamentarians. Although the churches generally support President Nelson Mandela's government, there have been a number of differences of opinion between them since Mandela came to power. Parliamentarians mostly welcomed the church involvement in the legislative process. "Before we opened our SACC office in June 1996, the parliamentarians complained: 'During the apartheid struggle the churches were involved, but now that we need them, the churches are quiet,'" they said.

### **Pope is not welcome in Moscow, Russian church official says**

(ENI) Despite Russian President Boris Yeltsin's recent meeting with the Pope during a three-day state visit to Italy, the Russian Orthodox Church firmly rejected any suggestions that the Pope might visit Russia. "I think the president knows that the Russian Orthodox Church has currently a negative attitude to the idea of a papal visit," said Hilarion Alfeyev, the Moscow church official responsible for relations with non-Orthodox churches. The Pope and Yeltsin spoke privately for about an hour at the Vatican, but few details about their discussions were disclosed to the public. Yeltsin's spokesman, Sergei Yasztrzhembsky, said that the two leaders did not specifically discuss a visit by the Pope to Russia. Nor was the possibility of a meeting between the Pope and the Russian Orthodox Church's leader, Patriarch Alexei II, discussed. Several attempts in the past few years to arrange such a meeting have failed. Relations between the Russian Orthodox and Roman Catholic churches were reasonably cordial in the 1960s and 1970s, but became tense soon after Soviet President Mikhail Gorbachev met with the Pope in 1989 and lifted the bans on the Greek Catholic, or Uniate, Church in the Ukraine and on the official establishment of the Roman Catholic Church in Russia.

### **Kenya's churches call for intervention to prevent disaster**

(ENI) Kenya's church leaders have called for the United States and Britain to bring pressure to bear on the Kenyan government to ensure that the recent tragedies in Rwanda, Burundi and Somalia are not repeated in Kenya. The church leaders' call for outside pressure demonstrates their sense of alarm as Kenya's ethnic, social and economic problems worsen, following the re-election of President Daniel arap Moi's government at the end of last year. Relations between the Kenyan government and the churches have been tense for several years, but have deteriorated rapidly in the past month. Immediately after the December election, church leaders tried to urge



Kenyans to accept the election results, but their hopes for improvement in Kenya evaporated quickly as ethnic violence broke out last month, resulting in more than 200 deaths. The church leaders said the government was implicated in the tribal violence which, they suggested, was directed against ethnic groups who had supported the opposition parties in the election. The statement described the country's constitutional, ethnic and economic crises, and rebuked the government for its "lack of commitment" to the rule of law and protection of human rights. Referring to the ethnic violence, the church leaders urged the British and United States governments to bring pressure to bear "to stop these murderous acts." Signatories to the statement included Anglican Archbishop David Gitari and Anglican Bishop Joseph Wesonga.

## **'If Christ preached today, he would have a helicopter and a credit card'**

(ENI) A credit card company, a bank and a missionary organization in Argentina are launching a credit card for ministers and missionaries. An international credit card company, Visa, Argentina's Mercantile Bank, and the Manantial Missionary Cooperative have signed an agreement to establish the "Visa-Manantial" card. The cooperative will earn a percentage income from the card. The card does not require a sponsor or guarantee, has a credit limit of \$1,000 and is intended for pastors, Protestant workers and other church members nominated by pastors. The card is intended to provide credit for pastors and Protestant workers who often cannot get a credit card because they cannot prove their level of income. "There are people who say this is from the devil," said Erin Cameri, a Pentecostal missionary and member of the Manantial Cooperative's administration council. "However, this is not true. If Christ preached today he would have a helicopter and a credit card, because he would have to preach more quickly. Christians must adapt to modern times."

## **People**

**Roger Wilson Blanchard**, former bishop of the Diocese of Southern Ohio, died on Tuesday, February 17, after a long illness. He was 88. Blanchard was elected bishop coadjutor of the Diocese of Southern Ohio in 1958 and became diocesan bishop one year later, serving until 1971. In 1970, Presiding Bishop John Hines appointed him vice-president of the Executive Council of the Episcopal Church. After retirement in 1974, he served both as an assistant at Trinity Church in Boston and as an assisting bishop in the Diocese of Massachusetts. For the past 18 years, he worked as a volunteer with the prisoners of the Maine State Prison System and their families. A memorial service will take place on Saturday, April 4, at 2 p.m. at the Cathedral Church of St. Paul in Boston.

**The Rev. Harry R. Bainbridge** was elected bishop of Idaho on the second ballot on February 14. He is currently rector of Christ Church, St. Peter's Parish, Easton, Maryland. He received his master of divinity and doctorate in ministry from the School of Theology of the University of the South. Bainbridge's consecration is scheduled for June 6. He succeeds Bishop John Stuart Thornton who is retiring on November 13.

**The Rev. James Curry**, rector of Trinity Church, Portland, Connecticut, was recently appointed the Diocese of Connecticut's canon to the ordinary by Bishop Clarence Coleridge. The canon to the ordinary is a senior administrator in the diocese and the executive officer to the diocesan bishop. "We

have worked together on many occasions and I trust that his particular gifts for ministry and his sensitivities will serve me and our diocese well," Coleridge said. "I hope that his presence on this staff will allow me to spend more time in pastoral outreach and community work." Curry will replace the Rev. Canon Richard Tombaugh, who retired on February 6, 1998. He will begin his new position after Easter.





## news features

98-3005

### Rwandan church rises to 'new day' after genocide

By Ed Stannard

(ENS) It was one of the horrors of the '90s — neighbors, even family members, beating and murdering each other over whether they were Hutu or Tutsi. What made the pain of Rwanda even more unbearable was that clergy, including Anglican bishops, were implicated in planning and carrying out the slaughter.

Bishop David Birney saw the results of the 1994 genocide as a special emissary of the archbishop of Canterbury and it tore at his heart.

But Birney, the retired bishop of Idaho who now lives in Lexington, Kentucky, recently returned to Kigali, where he witnessed the enthronement of a new archbishop, the entrance of a new house of bishops, the rising of a new Episcopal Church of Rwanda.

"What happened in the Anglican Church was nothing short of a miracle," said Birney after the ceremony January 4 at the national stadium. "It was just a whole new day."

In his sermon, Archbishop Emmanuel Kolini set a new tone for the church in Rwanda, a nation that is still threatened by ethnic conflict.

The church stands "for servanthood and not [as] a symbol of power and prestige," Birney quoted the new primate as saying. "Discrimination has been uprooted, the church is not only salt but also light. ... The church failed to warn, to preserve, to give taste and to transform Rwandan society."

Many suspect that the truth is even more devastating than that — that church leaders helped plan and took part in the murders of thousands of Rwandans. Four Anglican bishops, including former Archbishop Augustin Nshamihigo and Bishop Jonathan Ruhumuliza of Kigali, have been implicated, but it's unclear if the U.N. War Crimes Commission, now meeting in Tanzania, will seek to put them on trial, Birney said. One has been allowed back into Rwanda because of his age — with no apparent retribution. "I think it's very telling," Birney said.

For years, the Hutu and Tutsi tribes, whose language and culture are nearly identical, lived alongside each other and in the central African nation. Inter-marriage was common. After Rwanda's president died in a plane crash on April 6, 1994, however, the army and militias, who were mostly Hutu, began murdering their Tutsi compatriots. Half a million people died in three months.

The Tutsi-dominated Rwanda Patriotic Front fought back, forcing millions of refugees beyond Rwanda's borders. Now, although the country is relatively peaceful and recovering from the horror, Hutu militias are still threatening to attack from the former refugee camps in Congo (the former Zaire).

Rwandans also are struggling with rebuilding trust in their leaders — both of church and state — who misled their people and even drew them to their deaths. Priests would call their people to church — and then massacre them all, Birney said.

“The bishop of Kigali [Ruhumuliza] was under increasing suspicion of having played a part in the genocide,” said Birney. “He vehemently denied this ... but there were groups coming into the cathedral on Sunday morning screaming that ‘We will not receive Communion from someone whose hands were dripping blood.’ It was just awful. And there was gunfire on the cathedral grounds.”

To Birney, the churches’ involvement proved that Christianity needed to be proclaimed in an entirely different way. “Obviously people had heard the message of Jesus Christ but they hadn’t acted on it,” he said.

The pain was personal for Birney, who taught at Bishop Tucker College in Uganda in 1969-72. Only one of his Rwandese students from that era is still alive. He also worked in overseas ministries for the national church from 1976-82.

The bishop said he does not know for sure whether Rwanda’s Anglican bishops were truly involved in the genocide. But “I also know the African countries well enough [to know] that those people pretty well know what’s going on ... all I can say is where there’s smoke there’s bound to be fire.”

Now, new bishops replace those who fled the country during the genocide. They were elected after the Anglican Consultative Council reluctantly declared the sees vacant in 1996. Before, all but one bishop was Hutu; now both ethnic groups are equally represented.

“In light of the past three years, I’m very optimistic,” said Birney. “I think Kolini is a wise man, he’s a gentle person. ... We cannot move forward as a church and as a nation unless we look at the forces that allowed the genocide to happen — he’s very clear about that.”

The new government also gives Birney hope. “It is perfectly obvious that the government is deeply committed to Rwanda being a nation for the Rwandese, not for Hutus or Tutsis.”

During the enthronement, Prime Minister Celestin Rwigyema urged the church to be the conscience of the government, but he also took it to task for its lack of conscience in the past.

Birney sees a lot of work ahead — “What is the church’s ministry going to be to these thousands of widows and orphans,” who according to Rwandan tradition are considered part of their late husbands’ families.

But the largest task will be to change attitudes. “They watch the refugees return and say that’s the man who killed my husband,” said Birney. “I just fear we’re sowing the seeds for something to blow up in the next 10 years unless these feelings of anger and grief can be dealt with.”

— Ed Stannard is news editor of *Episcopal Life*.

98-3006

## Indian leader bestows the gifts at gathering in her honor

By Cathy Zollo

(ENS) Members from 24 tribes of native peoples gathered at Winter Talk 10 to explore and revisit their centuries-long connection with the Anglican community and determine how best to



implement the New Jamestown Covenant.

The five-day retreat in Seminole, Oklahoma also celebrated the career and retirement of Owanah Anderson, national officer for Native American ministries, who worked 13 years as an advocate for indigenous members of the church in North America and Hawaii.

At 72, the outspoken Anderson, a member of the Choctaw nation, is considered by many to be the spiritual matriarch for tribes throughout the Northern Hemisphere.

"I felt like dry grass before Owanah," one woman said at Anderson's farewell party. "She's been like a grandmother to us."

On the second day of Winter Talk, Anderson honored friends and colleagues through a traditional Indian "giveaway." She gave 70 treasured possessions she had collected over a lifetime.

Anderson gave away Pendleton blankets, colorful shawls, assorted jewelry and other gifts to the gathered group. Five colleagues from the Episcopal Church Center in New York surprised her by arriving at the ceremony.

"In our culture, it is a tradition when something important happens in your life, or there is a transition in your life, you have a giveaway," Anderson said. "You invite people and honor them by giving them gifts."

Indian dancers from Sapulpa performed ancestral dances and told stories to the group, which enclosed them in a circle of celebration.

After a time of prayer and dance, Anderson was led into the circle by her loved ones and friends, who danced in a show of respect.

The delegation from Alaska, in special thanks for Anderson's help in their efforts to protect the Arctic National Wildlife Refuge, sang their farewell song to the beat of a drum. Then the group huddled in a tight circle for a final blessing.

### **Covenant discussed**

Each year, delegates from many tribes assemble here at the wooded, 400-acre retreat of St. Crispin's to exchange ideas about faith and reaffirm their connection to Christ.

The Jamestown Covenant, a decade-long agreement for remembrance, recognition and reconciliation between the Anglican Church and Native Americans, was the main topic at this year's meeting.

"[In] that great document ... we pledged ourselves to certain things," said Virginia Doctor, Winter Talk chair. "At this Winter Talk, we were trying to give breath to the covenant."

That breath will come from delegates taking their knowledge of the document back to their constituents and returning with fresh insights.

"We wanted people to talk about those issues to see if we could begin to develop some kind of strategy or plan that we could present to the larger church," Doctor said. The group identified two areas of concern: racism and how to eliminate it and how to be better guardians of the planet.

"We spent a whole day on stewardship and something strange happened that I didn't expect," Doctor said. "We had people coming forward making personal commitments to take care of the Earth."

"Every time you talk about taking care of the Earth, everybody points to the Indians as the people who know how to do that. At the same time, we buy into trashing it too. Every time we buy a piece of Styrofoam or leave our cars running, we buy into that garbage."

The message of the covenant, according to Doctor, is that Christians must navigate a path of spiritual responsibility in all aspects of their lives. The document will be a moral compass in that endeavor.

"The Jamestown Covenant is going to shape our future for the next 10 or 20 years or so as we begin to live into it," Doctor said.

Anderson, whose career has revolved around the ideals outlined in the historic document, will no longer lead the charge to implement them. She is optimistic, however, about the future as she passes the mantle of leadership to the next generation.

"I've seen a network of leaders emerge," Anderson said. "We've gotten better funding at General Convention, and we have more attention to our desire to design our own programs, rather than following the missionary model of an old white priest saying what's good for us."

Anderson said she would miss her role in the church where, at the urging of her late husband, Henry, and her friend, Ada Deer, she had found her calling.

"I was running around active in lots of social change activities and anti-Vietnam War activities, and Ada kept saying, 'There are so many people to speak for women, to speak for all those other social issues, but who is there to speak for the Indians?'"

"Then I realized that's what I had to do."

"She'll be a tough act to follow," Doctor said.

**—Cathy Zollo is a free-lance writer in Wichita Falls, Texas. This article appears in the current issue of Episcopal Life.**

98-3007

## Denver congregations take steps to bridge racial gap

**By Tim Ross**

(ENS) In a city scarred by recent outbursts of racial violence, two Denver churches are taking steps to effect racial reconciliation. Christ Church vestry member Quinn Wilhelm is a detective with the Lakewood Police Department. Assigned to cover auto theft, late last year Wilhelm interviewed Lawrence Lee, a man whose van had been stolen. Afterwards, Lee and Wilhelm began talking about their Christian faith and their churches. Lee invited Wilhelm to his church, Mt. Carmel Missionary Baptist, where he serves as a deacon, and Wilhelm accepted the invitation.

Mt. Carmel has faithfully served the northeast Denver community for more than 40 years. Under the dynamic leadership of the Rev. Harold Hicks, the church has recently constructed their first building. During his visit to the church, Wilhelm learned that the congregation was in financial difficulties because of problems with contractors and was facing an enormous loan payment due at the end of December that it did not have funds to pay.

Wilhelm was deeply moved and, sensing a great opportunity for outreach, approached the Rev. Sandy Greene, rector of Christ Church.

In the meantime, another member of Christ Church, Kit Jenkins, had become convinced during his prayers that Christ Church was to take a special offering for another church. Not knowing about the Mt. Carmel situation, Jenkins shared his vision with Greene, who simply told him, "You need to see Quinn Wilhelm."

On Sunday, December 7, Wilhelm attended all services at Christ Church and told the congregation about Mt. Carmel's need. The response was dramatic. During December, the church



raised nearly \$30,000. Contributions of about \$32,000 have already been received.

Wilhelm presented an initial check to the Mt. Carmel congregation on December 21, and the church erupted into a spontaneous outpouring of worship and praise at God's provision.

### **Fellowship opportunities**

Both congregations realized that Wilhelm's and Lee's initial meeting was the beginning of a great opportunity. Greene subsequently invited Hicks to preach at Christ Church, and on Sunday, January 18, Hicks and the entire Mt. Carmel congregation of several hundred, choir included, came to worship. The parish may never be the same.

Within the context of a traditional Episcopal liturgy, the Mt. Carmel choir introduced the congregation to the African-American Gospel tradition of call-and-response singing. They also demonstrated the tradition of talking back to the preacher. The Episcopalians seemed to like the experience, joining with gusto in shouting encouragement to Hicks during his sermon, as well as rising to their feet numerous times for extended ovations.

Hick's message was simple, but one with profound implications for both communities. We must go deeper, he said, alluding to the efforts to bridge the racial gap being take by both communities. We must forgive each other for things that happened one hundred, two hundred, years ago.

Greene echoed the sentiment. "I thank God," he said emotionally, "that Quinn Wilhelm and Lawrence Lee had the courage to listen to God. The worship was one of the high points of my life."

The shared church service, coming as it did on the eve of the Martin Luther King holiday, held special significance for both Mt. Carmel and Christ Church members. Hicks alluded to Martin Luther King's 1963 I have a dream speech delivered from the steps of the Lincoln Memorial in his sermon, noting that this is precisely what Martin hoped and prayed for.

"I pray," he continued, "that we will go beyond the surface of smiling at each other, that phone numbers will be exchanged, that we can begin to forge deeper relationships."

At Christ Church, the foundation for the dialogue was laid in part by a series of Racial Reconciliation Committee meetings held last year. This committee, led in part by local attorney John Meininger, had two primary objectives: to become conscious of the sin of racism and express repentance; and seek out and develop a relationship with a minority church.

Commenting later on the service, Hicks said, "It's something that I haven't seen before. It's great worship, and it's irrespective of our ethnic persuasion ... (think of) what it will do for our kids. This is how you break down those (racial) strongholds from generation to generation."

Since January 18, members of Christ Church have visited Mt. Carmel for Sunday services as well as a celebration of Hicks' eighth anniversary as pastor. Additional joint activities are also being planned.

Hicks concluded, "I see the fostering of a great relationship which will be an example. And it's happening naturally. Let the baby grow."

**—Tim Ross is a parishioner at Christ Church. The Colorado Diocesan News Service contributed to this article.**

98-3008

## Presiding bishop commends Cincinnati religious order on centennial

**By Michael Barwell**

(ENS) A century ago in a small village near Cincinnati, two women from prominent families were inspired to begin a holy life of prayer and hospitality.

In late February, Presiding Bishop Frank T. Griswold commended the 36 members of the Community of the Transfiguration for their faithfulness as they celebrated their centennial.

The foundress of the small Episcopal order was related to the Procter family of Procter and Gamble. A contemplative personality, Eva Lee Matthews chose the church's newly recognized Feast of the Transfiguration to name the order, instructing the religious women to "keep the vision of the King in his beauty in your hearts . . . so that the Transfiguration becomes part of the commonest of acts." Her co-foundress, Sister Beatrice Martha, was a social activist convinced that the fruits of the spirit were most visible in acts of charity.

Throughout the next 10 decades, the community operated a school and orphanage in Glendale, Ohio, and had missions and schools in far-flung localities in South Dakota, North Carolina, California, Hawaii, and China. Their ministry now focuses on Bethany School, a 200-student private school on the grounds of the convent, and retreats for clergy and laity.

"The Transfiguration is always with us," Griswold said in his sermon during the centennial Eucharist. "The way we make ourselves most open to the Transfiguration is through prayer. And prayer is an openness to love on every level of our being," he said, quoting a contemplative monk. "We are most radiant when we are most vulnerable. It is my prayer that this mystery will continue to be in you."

Griswold reminded the nuns and guests during an ecumenical evensong service that the church has survived, in part, "because of the faithful prayers of the religious communities."

"I know it is not always easy to live the religious life," he said amid chuckles from the community members. "But it is your very faithfulness that makes the church vibrant."

Other participants in the services echoed those themes.

Retired Bishop William Weinbauer of Western North Carolina, who has been associated with the community for 25 years, praised the sisters for their hospitality and overseas ministries. "When I was posted overseas as a missionary to the Philippines, there they were," he said. Weinbauer added that while it was important to look back on 100 years of service, it was more important to look toward new missions and visions.

Other bishops attending the celebrations included Christopher Epting of Iowa, and Herbert Thompson and Kenneth Price of Southern Ohio.

The community was not always comfortable being in Southern Ohio. The diocese is traditionally a low-church, evangelical stronghold. In the early part of this century, Bishop Boyd Vincent was known to be "very uneasy" with high churchmanship. Yet, when a complaint of so-called "Roman ritualism" was filed against Mother Eva and the community, Vincent jumped to their defense. "I have personally held a service of Benediction at the convent — yes, incense and all," he declared. "And if those good women want to stand on their heads to say their prayers, they have my permission and blessing!"

—Michael Barwell is deputy director of news and information for the Episcopal Church



98-3009

## Presiding Bishop urges humanitarian, not military, option in Iraq

(ENS) Presiding Bishop Frank T. Griswold joined other religious leaders and the National Council of Churches in signing a letter urging President Clinton to seek a humanitarian solution to the crisis in Iraq.

The NCC letter urges Clinton to "continue diplomacy patiently, even doggedly. Insist on UN compliance but practice restraint. Pursue a humanitarian, not a military, option." Endorsed by the NCC's executive board, the letter said "unleashing the awesome USA arsenal . . . clearly announces the failure of diplomacy," and suggests that a decision to "use muscle is the suspect equivalent of belligerence, always morally ambiguous."

The religious leaders, led by NCC president Bishop Craig Anderson, told Clinton they "respectfully offer counsel rooted in the experience and the deeply held commitments of numerous religious communities." Their advice: "Resist. The lure of military muscle is sometimes a false attraction."

Noting that historically some churches have supported "defensive use of military power, and even its deterrent value in a sinful world," the religious leaders added, "We have however never supported its 'first strike' use. We cannot support it now."

### Griswold cites Muslim prayer

Griswold said in his statement that he endorses the NCC policy and encourages "drawing Iraq back to the family of nations through aggressive relief to the Iraqi people, rather than continuing a policy of isolation."

"Some time ago I came across an editorial note in a small collection of Muslim prayers," Griswold wrote. "Muhammad Kamil Husain published in 1954 a remarkable study of the arrest and suffering of Jesus and what he saw as the significance of Good Friday for the Muslim . . . It studies the dilemma of Jesus' disciples after Gethsemane, and the chapter ends as follows:

"They called upon God in these words: O God, guide those who preside over human affairs that they . . . do not inflict on others wrongs that are immediate and concrete for the sake of something supposedly and ultimately good for society. For this is the origin of man's tragic trouble and the source of the evil within him"

"Would that all Muslims, all Jews and Christians might pray this prayer with fervor and understanding: all Muslims, all Jews and all Christians who worship one God."

Griswold also noted that his endorsement is based on a number of sources, including Archbishop of Canterbury George Carey's recent statement calling for a diplomatic solution while urging the Iraqi government to accept the UN mandates as a necessary contribution to a peaceful outcome. Carey's statement was commended by the Episcopal Church's Executive Council meeting last week in San Jose, California.



### **Heightened tensions**

The NCC and Griswold's statement come at time of escalating tensions in the Middle East as U.S. and British forces gather in the Persian Gulf, preparing for coordinated, massive air strikes against suspected Iraqi weapons facilities.

At the same time, United Nations Secretary General Kofi Annan and other diplomats are in Iraq attempting to broker a last-minute, peaceful settlement to the Iraqi stalemate over UN inspections of suspected Iraqi chemical and biological weapons installations.

The NCC letter also recognizes the advice of the Middle East Council of Churches "informed by their life in the threatened region." The MECC advised: "Seek a solution based in peace, not war; in diplomacy, not violence. Iraq is not the only nation which has defied UN mandates without confronting military reprisal. Negotiations must continue."

The American Muslim Council also has warned "of the danger of turning world opinion against the U.S. instead of destabilizing the repressive regime of Saddam Hussein. Further, it questions the effectiveness of air strikes in achieving any resolution . . . except for inflicting suffering on the innocent."

### **Morally defensible war?**

The NCC asks, "is there a morally defensible course of action that can offer U.S. policy the 'high ground'? We believe the key lies in allowing the Iraqi people to see the United States and the community of nations as compassionate friends, not agents of injury, threat and pain. The demoralizing portrayal of the United States by the Iraqi government will only be confirmed by resorting to military action.

"Alternatively, an aggressive humanitarian embrace of the Iraqi people offers a resolution through compassion and puts forward a sign of hope," the NCC said. "It is not too late for such a course and it can be pursued at a fraction of the cost of war. . . It promises to draw Iraq back into the family of nations in place of greater isolation and disrespect. It offers healing not further hurt. It conforms to the best in the hearts of the American people."

Endorsing a Mennonite proposal of a "massive effort to provide medicine and food for starving and sick Iraqi people," the NCC suggests that if U.S. bombers delivered aid instead of bombs, it would offer the president the moral "high ground" he seeks. "We believe such a massive humanitarian response is possible" and is a vision "with practical and strategic possibility."

The NCC's final words for President Clinton were succinct: "Pursue diplomacy. Urge Iraqi compliance. Resist the military option. Offer aid and healing. Build peace."



## **Photographs available in this issue of ENS:**

1. 'Drop in a bucket' raises \$1,000 (98-2097)
2. Presiding Bishop experiences booming Hispanic congregation in San Jose (98-2097)
3. Mordecai named administrator at church center (98-2098)
4. Episcopal Church responds to tornado damage in Florida (98-2099)
5. Griswold, Massachusetts bishops issue statements on Iraq (98-3000)
6. Small groups form core of Domestic Missionary Program meeting (98-3001)
7. Presiding Bishop Griswold welcomes Russian Orthodox archbishop (98-3003)
8. Rwandan church rises to 'new day' after genocide (98-3005)
9. Wintertalk gathering honors Owanah Anderson (98-3006)
10. Denver congregations take steps to bridge racial gap (98-3007)
11. Griswold affirms religious life in Cincinnati visit (98-3008)
12. Cincinnati religious community celebrates centennial (98-3008)

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